

# Advent Review,

## AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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### THE REVIEW AND HERALD

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#### THE FUTURE REST.

'Mid this desert's dreariness—  
'Mid its watchings, weariness—  
Lord we pray thy people bless;  
Exiles on a foreign strand,  
Strangers in a stranger's land,  
Guide them by thy own right hand.

Thou who ancient Israel led,  
And in Syria's desert fed,  
Still impart the blessed bread;  
And amid this moral waste,  
Bid the "remnant" onward haste,  
To the anti-type of rest.

Travel-stained and toil-worn they,  
Like their leader in the way,  
Still they go, they cannot stay;  
Patiently the cross they bear,  
And the Saviour's sufferings share,  
Heaven's diadems to wear.

Soon the desert and its woes,  
Shall give place to that repose  
Which no dream of sorrow knows;  
Soon the "kingdom" will be here,  
Soon the "Ily" will appear,  
And the "King" the "bride" to cheer.

Land of blessedness and light!  
Home of all that's fair and bright!  
Scenes surpassing mortal sight!  
There the cheraph sweetly sings,  
And the "Alleluia" rings  
Borne on balmy zephyr's wings.

But amid such sights so fair,  
One, doth most attractions wear—  
Israel's great Redeemer there;  
He the soul and centre is,  
To be near him is their bliss,  
This their highest happiness.

[Ad. Herald.]

#### SELECTIONS.

##### "The Joy of thy Lord."

This expression occurs in one of our Saviour's descriptions of the judgment-day. It alludes to the rendering unto Christ a blissful recompense for his self-sacrificing work in the redemption of man. "He shall see of the travail of his soul, and shall be satisfied." Satisfied at seeing his work completed, not one jot or tittle of his plan unfulfilled—satisfied in beholding the countless numbers of his redeemed; in contemplating his own image perfected in each heart; in seeing every eye gazing upon him with unutterable thankfulness and love, while each thinks of the way in which he himself was plucked from the fire and brought to glory; and in hearing their united song, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

The revelations of that day will give infinite glory to the Saviour. Not the redeemed alone will

extol him, but every creature in heaven will cry, "Blessing, and honor, and glory, and power, be unto the Lamb, for ever and ever." Never before has there been such joy as that "joy of thy Lord!" Heaven itself knows no higher bliss; only the heart of "the mighty God" could contain the Saviour's joy on that day of days. Every humble contrite soul shall be partaker of that joy. To one and another he will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." We cannot conceive of a Paul, an Isaiah, or a John who will not at hearing such a greeting, shrink back with an astonished, "When, Lord?" and lay down the proffered honor at his feet. But his love will not be thwarted; some must enter into his joy. Who will not accept the heavenly boon, and be one of those "faithful in a few things."—*Am. Messenger.*

#### The Tract Society.

THE American Tract Society—as represented by its standing committees—has succumbed to the slaveholders. Placing its hand on its mouth and its mouth in the dust, it has eaten its timid and apologetic resolve of last Spring and returned to the policy of absolute silence with regard not only to slaveholding *per se*, but even to the evils and sins which—as the Society itself resolved last Spring—are connected with or deducible therefrom. And the reason given is simply the unwillingness of the slaveholders to receive, listen to, or read anything that the Society may see fit to offer on the subject.

This is certainly very extraordinary ground. We cannot remember that Noah, or Lot, or Isaiah, or John the Baptist, ever planted himself upon it. If it is to be settled that prophets and evangelists are only to reprove those sins which the sinners already condemn and are ready to repudiate, we can imagine no cause for which an apostle should be stoned or beheaded hereafter. It might be prudent, perhaps, for a teacher of righteousness, in entering upon a new field of labor, to make proclamation to this effect: "Good people! I come to you with a message from God, commanding you to repent and forsake your sins; but, as indiscreet and headlong denunciations of iniquity might give personal offense, and subject me to unpleasant odium and peril, I will thank you to make out a list of the sins which you are unwilling to give up, so that I may take care to omit them in my diatribes against sin in general and other people's sins in particular." We can see how this precaution might be convenient for the Rev. Cream Cheese; but how is it likely to be relished by his Divine Master—supposing him to have one?

The Tract Society, at its last Annual Meeting, decided to publish a tract or tracts on the moral evils connected with or resulting from Human Slavery—the "acknowledged evils," we believe the phrase was. The standing committees say that this was to be done "without trenching on the political relations of slavery," so as only to set forth "certain moral duties growing out of its existence, or moral evils and practical immoralities deplored by all evangelical Christians." The direction of the Society was unconditional—the standing committees were not instructed to enter upon this field of labor if they should think proper, nor to consider the propriety of doing it, but to do it. The publishing committee, it seems, had already in preparation a

tract on the "duties of masters," made up of articles written by Southern Christians of various evangelical denominations. But the South remonstrated—the South revolted—the South exclaimed like the demons of old, "Let us alone!" and committees' hearts became like water. The work which the Society unqualifiedly directed them to do, they have not only intermitted—they have deliberately determined not to do it. Their apology for this lapse we print in another column. Can it be possible that the clerical gentleman who mainly compose these committees have never pondered the book of Jonah? What right have they to retain the stations conferred on them by the Society for the purpose of obstructing the work which the Society ordered them to do, instead of doing it?

The committees say that the South will only receive or listen to their publications on condition of their refraining from putting forth any thing with respect to Slavery. It is not enough that they expressly ignore any consideration of "the political relations of Slavery"—that they propose to consider only the duties of masters as masters, without discussing their duty to cease being masters—it is not enough that they proposed to quote only from Southern divines the gentle rebukes of the shortcomings of masters which they had decided to publish—the South will permit no publication whatever relative to Slavery by this eminently "National" Society. It refuses not merely to hear the Tract Society on this subject. If the subject be discussed in any of the Society's publications, the South will not hear the Society on any subject whatever. And it is to such menaces that men like the Rev. Dr. Williams would seem to have succumbed! We regret it, and think they will live to share this sentiment. It seems to us that it would be unfair for these committees to distribute tracts against rum-selling in Cherry Street, or those condemning harlotry at the Five Points, after this decision.

The committees tell us in conclusion that they are "seeking the things that make for peace," and "aiming to secure the fruit of righteousness sown in peace," by the course they have resolved on. It seems to us that the Bible estimate of peace, and the Bible method of obtaining peace, are antagonistic to the committees'. "First pure, THEN peaceable," is the well-known scriptural rule. To seek peace through subservency to wrong seems the last way to secure that peace which the world can neither give nor take away.

Slavery is either one of the very greatest wrongs, and the fruitful parent of other wrongs, with all manner of vices and evils, or it is a just and proper relation which Christians may blamelessly maintain and uphold. Its rightfulness is evidently a question of ethics, of morals, and of Christian theology. Good men may be honestly mistaken with regard to its true character; but woe to them who, perceiving the right, conceal or dissemble it. How can they read without a twinge of conscience the great Apostle's declaration, "I have not shunned to declare the whole counsel of God."—*N. Y. Tribune.*

#### "The Atlantic Cable is Broken,

Was the sad exclamation of many. But, what if it is!—It only prevents the instantaneous communications between two continents. Vastly important and desirable such communications may be, but not absolutely necessary, as there are other channels of intercourse; which, though more tardy, are equally

reliable, and cheaper. But great were the anticipations, and deep the interest felt in having a telegraphic cable through the bosom of the mighty Atlantic, by which thousands of miles could be passed, annihilating both time and space, while England and America could talk together as if London and New York were consolidated in one vast city.

The grand enterprise was commenced—the proud vessels, loaded with the precious treasure to connect the two worlds, set out on their voyage, and many hearts beat high with hope and fear. All appeared progressing well, and a sort of confidence was inspired that success was certain. Almost breathless, England and America wait and watch for intelligence from the enterprise. At length the sad echo comes rolling to their shores—“*The Atlantic Cable is broken!*”

What deep and unfeigned regret is felt and expressed by multitudes at the sad news. What disappointment and sorrow. But we have good news to tell them all—The Cable uniting heaven and earth is not broken. It was a mighty work to stretch it through the almost shoreless ocean of sin and death. Sorrows and sufferings were to be endured; and treasures, which no man could estimate, were to be brought into requisition to accomplish the object. Had any thing less than infinite wisdom, infinite resources and power, been employed, this “Cable” would never have been laid. Finite minds were all too feeble to have explored the horrid ocean through which it must be extended, or to have comprehended the necessary strength of a Cable that could endure the terrible friction, and support itself amidst the awful weight of the dead waters of the poisonous sea through which it must pass to open communication between earth and heaven; and no finite resources could have endured the expenditure.

Infinite wisdom found out a way, notwithstanding the mighty obstacles and difficulties that opposed. The purpose is announced from high heaven—the preliminary steps are taken, and preparations go steadily on for four thousand years, till the “fulness of time” came for the Cable to be laid. An anxious world looked for the event—at least, that portion of it which had heard of the design:—the time arrives, and the Cable is exhibited in the sight of men. A few said, it is a “good” one; but most pronounced it a deception—utterly unworthy to be trusted—said, it could never be laid, and would surely break in the attempt; and finally, the multitude were so enraged by the meanness of its appearance that they set themselves to break it to pieces, and cried out, “away with it.” Thus determined, they took it outside their city, and laying on it all the dead waters of their ocean of sin and death, they shouted, “*The Cable is broken.*” The instigators of the deed rejoiced in the feat they had performed: a few only—who had hoped that this was it, which was to unite earth with heaven—“wept and mourned” at the deed done: to them the Cable soon reappears, and in their sight—while they beheld—it was carried up into heaven, [Luke xxiv, 51, with Acts i, 9–11] and fastened “on the right hand of God.” Mark xvi, 19. The Cable was laid without a break—it was not broken—it has not been broken, though it has been in constant use these hundreds, yea, thousands of years. It cannot be broken by any created power, for such have already done their worst, and labored in vain. God devised the plan of it; and He saw to it, that it should be laid without a failure; and “it was done.” The awful ocean of sin and death is compelled to yield a passage for it through its bosom, and the lightning Spirit, or electric fire passes and repasses continually, bringing messages of love from heaven to earth, and affording a constant medium of communication to and from the poorest soul of Adam’s race. No “dollar a word” is charged here—no delay in transmissions, waiting for some one else to be served; all may send and receive messages at one and the same moment; and all this free of cost to poverty-stricken men.

Wonderful arrangement truly! Worthy of its Author, and demanding the highest gratitude of men, as it was the joy of the angelic hosts, who sang, “Glory to God in the highest; and on earth, peace and good will to men,” when they saw the

first “running off” of the Cable, as the work commenced at Bethlehem in Judea. Glorious hour: blessed work. How should it have waked up earth with its inhabitants? The work progressed until it was finished: and though such as hated the enterprise cried, “The Cable is broken,” God demonstrated, the third day after, that the cry was a false one, and that His work was not frustrated. Fifty days more and there came such a flash of the electric fire from heaven, that not only “three thousand” at Jerusalem felt its power, and received the glorious message of the remission of their sins, but the Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judea, Capadocia, in Pontus, and Asia, Phrygia, Pamphylia, Egypt, Lybia, strangers from Rome, Jews, Cretes and Arabians, saw and heard “the wonderful works of God,” by means of this first grand display of the magnetic power, as it came pouring through the heavenly Cable!

From that day to this, the Telegraph has never been out of order, and never fails of making prompt and accurate indications of the will and wishes of the communicating parties. Those who use it, know its benefit, and cannot but prize it more than any of earth’s inventions. While it keeps up an intercourse with heaven—to all who avail themselves of it—its grand excellency is, that it will, ultimately, utterly destroy the ocean of sin and death, to all who “take stock” in “the line,” and make constant use of it. While those who strive to break this Cable, or wish it broken, or seek to make communication “in some other way” [John x, 1,] or will not come by this medium, will utterly and eternally perish in the misanthropic waters of sin and death, and be found no more at all; Rev. xviii, 21. Many poor deceived children of men have attempted to find some other medium from earth to heaven, or through the ocean of sin and death, but all have miserably failed; and such must fail henceforth and forever; “for, there is none other name under heaven, given among men, whereby” communication can be had with heaven, or the destroying ocean be crossed, except this one Cable, the name of which is, Jesus Christ; who was crucified, but “whom God raised from the dead, (Acts iv, 10–13,) and who liveth for evermore, and will surely achieve a complete and eternal victory over sin and death, to all that “come unto God by him.”

To an ancient Patriarch this Cable was exhibited in vision, as a ladder, the foot on earth and the top reaching to heaven, Gen. xxviii, 12. To an “Israelite indeed, in whom is no guile,” it was declared to be the Son of God—the Son of man; [John i, 47–51:] to the astonished disciples, it was manifested, on the day of Pentecost, to be their risen and ascended Lord; then exalted, after having emerged from the dark sea of death, “and having received of the Father the promise the Holy Ghost, which he shed forth” in glorious power on such as were waiting on earth, at the terminus of the connecting Cable, for heavenly messages.

O, that men were wise to use this blessed medium; then of what small value would the most mighty of earth’s enterprises appear, compared with the boundless treasure of holiness, life, immortality, and incorruptibility, which is the sure and certain reward of all such as trade with heaven, through the medium that never breaks, and never disappears. Let none be bewildered, or drawn away from this source, by the vain show of worldly grandeur, or any of those deceivers, of whatever name or class, who would make them believe, that there are other mediums by which they can escape the certain ruin of the sea of sin and death, or pass safely through or over it. Remember, there is one pass, and only one, by which any of Adam’s race can reach the shore on heaven’s side—Jesus Christ: without him, all sink in the dismal ocean, and disappear forever—*Bible Examiner*.

#### Signs of Declension in Piety

EVERY faithful minister who watches with a proper anxiety the spiritual state of his church, will see many things to grieve his heart. The most painfully discouraging, is unmistakable signs of declension in piety. These he can easily discover, and their influence upon his mind and feelings is

the greatest trial that he has to endure. The opposition and indifference of the world, the most trying perils of this kind, but nerves him to greater efforts: but to see Christians losing their spirituality and fervency in the service of God, is a trial to his heart that far outweighs them all. To see those to whom he is ministering and for whom he is daily praying, approaching that lukewarm state which was so peculiarly offensive to Christ in the Laodiceans, is inexpressibly painful to his heart. It is not our purpose to mention all the symptoms of this fearful declension. There are four only that we will now name: and

1. Is a complaining of the coldness of the church. Persons are apt to judge of others by their own feelings, and when they are indifferent and neglectful, they imagine others feel and act in the same way. It is a fact that we have long noticed, that Christians who complain most, are in a cold and lifeless state themselves. And the practice of complaining has a deadening influence upon their own heart.

2. The practice of coming later and later to the weekly prayer-meeting, as if it was becoming a task. This practice when once commenced, soon grows into a habit. And then the interest felt, and the enjoyment had, becomes less. And when this is the case, they almost, without being conscious of it, take the 3d step, which is to sit near the door—far off from the minister. When they enjoyed the meeting, and felt a spiritual interest, they occupied a different seat, but now they prefer, for some reason, they can hardly tell why, to sit away back. This may be in itself considered a little thing, but it is an index to the state of the heart—and it has an influence upon the heart. We have marked it for years, and the Christian who will examine faithfully his heart, will find it true.

The 4th, is an irregular attendance. As the heart grows cold, excuses for neglecting the prayer-meeting multiply, and finally they can stay at home without an excuse, simply because they feel like it. This is evidence of a fearful state of spiritual indifference, that fills the mind with fears and doubts, and destroys all religious enjoyment. Such Christians are then apt to try the world, and are often driven home through the deep waters of affliction. And in nine cases out of ten, they lay all the blame on their minister. He has become to them so uninteresting that they do not enjoy the meeting, and forgetting that the real cause is in their own heart, they throw the blame of their coldness upon him who is daily laboring and praying for them. These are hastily written thoughts, but solemn truths.—*True Witness*.

#### A False Hope.

THE heart repels the thought of being without hope. It will cling to an unreal, imaginary thing, rather than give up in despair. From this tenacity to cling to some ground of confidence, no doubt many persons satisfy themselves with a false hope. They may have professed religion, and enjoyed some marked experiences, but now are destitute of any valid evidence that they are the children of God: yet they cling to their old hope, not from any rational conviction that it is of any value, but from sheer recoil from the thought of being without hope. They fear to examine their cases carefully, thoroughly, for they have an indefinable conviction that such an examination would drive them to despair, and they choose rather to rest upon a false, a treacherous foundation, than face the danger, grapple with its worst form, and effect a remedy. Then pride often comes in to aid this reluctance, for having professed religion, their reputation for discretion, sincerity, intelligence is at stake, and they are unwilling to endure the humiliation of confessing that they were deceived, or that they have departed from God. So they hang on to a spurious hope, hurl themselves to sleep, dreaming of security, when nought but ruin and desolation is before them. Their danger is all the more imminent, because they instinctively shy off from the truth, refuse to gauge their lives, motives, daily experience by it, and hence it does them little good. They are bound to a false hope by a three-fold cord that is not easi-

ly broken, and it is more than probable never will be broken at all.

After persons get into the habit of treating danger with indifference, they become more and more heedless, and are more certain to fall into the danger which vigilance might have avoided. Habit is a powerful tyrant to bind by the cords of sin. And woe to the man who imbibes the habit of treating the question of the validity of his hope for eternity with neglect. His damnation is even then nearly as certain, as if he were already in the caverns of despair.

How awful is the peril of professors who are cherishing a false hope! Better far that they were now in despair, then they might hear the voice of mercy. But these things are hidden from their eyes. Every Christian should often examine his hope, compare it with the truth, see if it will stand the test of the Judgment. It is better to be often in trouble about our hope, though it is a good one, than to be content with one that is good for nothing. Moreover, we want present evidence that our hope is good. Because we concluded years ago that we were Christians, it by no means follows that we are now such. If we are now unwilling to obey God, if we neglect duty, find the service of Christ irksome, and the world more inviting, we should be alarmed. It is more likely that our hope is on the sand, if such symptoms are manifested. God grant that we may all be honest, examine our hopes, and have a true one at the last.—*Sel.*

#### Last Things.

THE last words of the Old Testament are a fearful threatening: "Lest I come and smite the earth with a curse."

The last words of the New Testament are a benediction: "The grace of our Lord Jesus Christ be with you all. Amen."

The last words of Christ before his ascension are a glorious promise: "Lo, I am with you always, even unto the end of the world. Amen."

Often the wicked despise the last offer of mercy made them, more than any preaching they ever heard. When I have seen friends wiping away the clammy sweat from the brow of a dying man who had long rejected salvation, or moistening his lips with a little water, I have often trembled lest it should be the last mercy he should ever receive.

It seldom happens that the last thing done by one who has led a wicked life, is to repent and turn to God.

The last words of sinners often teach the very lesson which they have ever refused to learn.—*Banner & Advocate.*

#### Growing in Grace.

THE light of the righteous is as the dawn that waxeth brighter and brighter unto the perfect day. Declining Christians have great reason to suspect themselves, and if they quickly repent not, and recover themselves to their pristine state, and do their first works with their first zeal and alacrity, they may sadly suspect that their graces are not true; for growth in grace is the best evidence of the truth of grace. Indeed, in young converts there must be a great deal of heat and fervor, which afterwards, when they are more established Christians, may abate; and they may think this is a decay in their graces, when indeed it is not. For we must distinguish between a passionate love of God, and a sedate, serene, love of God. Our passions do in our first conversion, mingle more with our graces than afterwards; and then we are like a torrent, very swift and rapid, but neither so deep nor so strong. And as little brooks and torrents, though they run very fiercely, yet stop and purl and murmur at every small pebble that lies in their way; but great rivers which seem to move with a slow and grave pace, yet bear down all mounds and dams, and whatsoever is in their way to oppose their passage, so it is here. Grave and settled Christians may seem to move more slowly, without any noise or tumult, but they have a great depth and strength in them, and are able to bear down before them those temptations and opposi-

tions at which young novices who are more fierce and noisy, are forced to stop, complain and murmur. And we must estimate the growth in grace, not only, nor indeed so much, by the violence of its efforts, as its prevalency and effectualness, which proceeds from its being more radical and habitual in us.—*Bishop Hopkins.*

#### "A Religion for all Weathers."

THERE is a fishing village on the coast of Cornwall, where the people are very poor, but pious and intelligent. Last year they were sorely tried. The winds were contrary, and for nearly a month they could not put to sea. At last one Sabbath morning the wind changed, and some of the men whose faith was weak went out towards the beach, the woman and children looking on sadly, many of them saying with sighs, "I'm sorry it's Sunday, but—" "If we were not so poor—"

"But if," said a sturdy fisherman, starting up and speaking aloud, "surely, neighbors, you're not going with your butts and ifs to break God's law?"

The people gathered around him, and he added, "Mine's a religion for all weathers, fair wind and foul. 'This is the love of God that ye keep his law.' 'Remember the Sabbath day to keep it holy;' that's the law. True, we are poor; but what of that? Better poor, and have God's smile, than rich, and have his frown. Go, you that dare; but I never knew any good come of a religion that changed with the wind."

These words in season stayed the purpose of the rest. They went home and made ready for the house of God, and spent the day in praise and prayer. In the evening just when they would have been returning, a sudden storm sprang up, that raged terribly for two days. After the tempest came settled weather, and the pilchard fishery was so rich and abundant, that there was no complaining in the village. Here was a religion for all weathers. Remember the words, "Trust in the Lord, and do good, and verily thou shalt be fed."

#### The Resting Day.

THIS weekly suspension of our toils, this weekly undoing of the burden of our labors from our back, reconciles us to the sentence of our labor, and we bend to our tasks as sons of Adam with more willing minds. All our life is not toil; it is not one unceasing round of work; we can refresh our wearied bodies or our jaded minds; we can put off the yoke from our neck, and, as it were, stretch our limbs. O, how great the blessings of the Lord's day! O, happy thing for us that we can have some reprieve from work! It is not all work—work—work. We can put down spade and plough; we can get rid of buying and selling; we can close shops and leave bales of goods; we can let the fire go out in the forge; we can let the cattle rest in their stalls and not drive the team; we can get rid of clients and consultations, and disputes; we can escape factories and looms, and the hot air of workshops; we can put down the needle and give rest to the weary finger and aching eye; we can fly from the counter and wearying customers, from the desk and dry accounts; we can escape all the din, and clatter, and noise of the busy working world, and have one day out of seven a day of peace.

#### A Slave to Appetite.

In alluding to those who are slaves to appetite, George Trask speaks thus:

My Brother! I wish to show you that your habit is at war with religion, name and thing.

1. Religion bids you be cleanly and gentlemanly in demeanor.

But, tell me, is the common use of Tobacco a cleanly and becoming practice? Snuff it, and it makes your nose a mere dust-pan; chew it, and it soils your lips and teeth, and makes your mouth a nauseous distillery; smoke it, and it pollutes flesh and breath, earth and air; makes the chest a sort of volcano, and the mouth a crater venting smoke and fire. Is this gentlemanly or decent? When

Gouverneur Morris returned from France, a Doctor of Divinity, notorious as a smoker, said to him:—"Mr. Morris, do gentlemen smoke in Paris?"—"Gentlemen," said Mr. Morris, "Gentlemen, Doctor, smoke nowhere!"

2. Religion bids you crucify fleshly lusts, and exercise self-denial.

Is not this a hurtful lust, a vile appetite, an unreasonable self-indulgence, totally at war with purity and self-denial? Says Dr. Harris, "Tobacco is a lust of the flesh, an agent of Satan, by which he is now destroying more bodies and souls than by any other agent." Said a good man, "My Tobacco is a lust, which is getting the mastery of me; I will drop it, if it takes the flesh from my bones." He did so. Brother, I pray you do likewise.

3. Religion bids you, as a steward of God, to make a proper use of money.

Your habit is expensive, and worse than useless. If you are well, this poison can do you no good; hence every cent you spend for it is waste which dishonors God; it is "money for that which is not bread." If you have used it for some time, a child can show you that you have squandered an enormous amount of money—money needed to raise drooping hearts, and fill the world with light and love.

4. Religion bids you to use time, strength, and life to the best purpose.

The Earl of Stanhope maintains that the victims of this narcotic spend one twentieth part of their time—two years of forty—in its indulgence. What right have you, my brother, to waste years or months in this manner? Is this "redeeming the time?" What right have you to enfeeble your body by this emasculating drug, when its energies, in full force, should be given to God, and the good of a perishing race? What right have you to use a drug whose tendency is completely anti-vital, and which may cut short your life ten years or twenty?

5. Religion bids you give the world a good example. It has been said that ninety-nine victims in a hundred acquire this habit from infectious example.

#### Baptism.

"Words are articulate sounds, used by common consent, as signs of our ideas."—*L. Murray.*

In all languages, there are words which severally signify, to dip, to pour, and to sprinkle.

In no language can a word be found which signifies to dip, and also to pour, and to sprinkle.

Baptizo, is the most appropriate word in the Greek language, to express the act of dipping; and as it unquestionably signifies to dip, it cannot, from the known principles of philology, in any case, signify to pour, or to sprinkle.

Taval, the synonym of Baptizo, signifies to dip, but it never signifies to pour, or to sprinkle.

It is as easy to prove that the English word dip, means, also to pour, or to sprinkle, as that Baptizo does.

In every known language, there is a phrase signifying "into the water."

"Eis to hudor," is the only Greek phrase signifying "into the water." "To the water," is "Epi to hudor," or "pros to hudor."

In every language, there is a phrase signifying "in water;" but if "en hudati" does not express it, it cannot be expressed in Greek.

If these positions are tenable, it is proved that the Holy Spirit has chosen the best phraseology the Greek language affords, to teach us that baptism is dipping or immersion. BAPTISTA.

#### Taking up the Cross.

A good old lady, who has lived past her three-score years and ten, said to me a few days since: "The reason why professing Christians cannot take up their daily cross, is, because they do not deny themselves. If they would first deny themselves, then they would be ready to take up their every cross, and perform every known duty. We must attend to all our duties in the order in which they are placed in the Bible. 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' Luke ix, 32."



## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH. OCT. 115, 1857.

### CHRIST'S PRAYER FOR HIS PEOPLE.

"I PRAY NOT," said the Saviour, as he petitioned the Father for his humble followers. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." John xvii, 15.

The Christian's way-book, the Bible, abounds in descriptions of the character he is to sustain while here, the hardships he is to endure on his earthly pilgrimage, and the treatment he is to receive at the worldling's hand. The world is a world of evil; it is under the influence of a dark prince who hates righteousness and its followers; in it we are to be pilgrims and strangers; we are to covet none of its treasures, seek none of its applause, renounce its honors, turn a deaf ear to its fair promises and syren songs, shut our eyes to its charms and allurements, separate ourselves from those who are wedded to its spirit, provide no certain abiding place in its territory, but lay up our treasures in, place our affections upon, and ever look forward to, a future and a heavenly country, where we are to find our citizenship and our home. What, then, are you ready to ask, is the necessity of our remaining here? Why are we not, as soon as we enlist under the Redeemer's banner and espouse his cause, released from our wearisome exile, and taken to a clime, and admitted to society more congenial to the Redeemer's servants? We answer, Christ did not pray for his people that they might be taken out of the world.

Here we are exposed to the buffetings and temptations of the adversary, the scoffs and hatred of the world, the thorns and roughness of the way, the trials of life and the pains of death; but yet the Saviour did not pray for us that we might be taken out of the world.

We must be purified, and he would not have us released from the process of purification. In this world we are to pass through the furnace; and from this he prays not that we may be taken.

"In the world," he has announced to us, "ye shall have tribulation;" but not from tribulation would he have us released. Here we are to suffer persecution; but not from persecution would he have us free. In the world we are to wage a continual warfare against the powers of darkness; it is not from this warfare that he prays to have us discharged. In the world we are to breast the storms and tempests that sweep our pathway; it is not from these that he prays to have us sheltered.

For what then does he pray? What blessing does he implore upon his weak disciples? That they may be kept from the evil. Ah, that is it; "that thou shouldst keep them from the evil." Not that we be freed from tribulation but that by it we be not cast down; not that we have no persecution, but that we let it drive us to the shelter of his wings for protection; not that we meet no foes and wage no warfare, but that we achieve a victory; not that we meet no storms in our pathway, but that we acquire the strength and sinews of full grown men by bravely breasting them; not that we be taken out of the world, but that we be kept from the evil.

What a lesson of patience humility and endurance should this teach us. Think of this, you who are wading through deep waters of affliction temptation and trial. The compassionate Redeemer does not intercede for you that you have any less of these, but he does pray that you be kept from the evil; that you be not by them cast down, overcome, or destroyed. Remember this. He, our great High Priest, he who can be touched with a feeling of our infirmities, the glorious Son of God, has prayed, he has prayed to his Father, that we might be kept from the evil. Is it then presumption in us, in every time of need, to approach his throne and likewise pray; yea, and claim the blessing also? Never. Then we may be

kept from the evil; there is one who can keep us; and the evil which the enemy designs, may be ward off, and good only result to us from all things.

And when we shall have been sufficiently purified; when tribulation shall have purged the chaff from the wheat; when the dross shall have been consumed, and the gold brightened; when we shall have proved ourselves unflinching soldiers in our Master's cause, and shall have triumphed over all those foes that erect their barracks in our own hearts; the time will come when we shall triumph gloriously over our outward foes, death, demons and the Devil, when we shall indeed be taken out of the world, until it shall be refitted for the theater of a righteous government, and the habitation a holy people. When we are tried, (that is, sufficiently tried purified and made white,) says the Apostle [Jas. i, 12] we shall receive the crown of life, which the Lord hath promised to them that love him. That crown we are to receive when the chief Shepherd shall appear. 1 Pet. v, 4. Till then we may not be taken out of the world; but till then we may claim that other blessing for which also the Saviour has prayed for us, that we may be kept from the evil.

As the brethren abroad will be interested to learn the success of the enterprise of running the Power Press by steam, we would say that the Engine is received and is now in successful operation. It is one of three horse-power from the manufactory of Hoard and Sons, Watertown, N. Y. Its first labor was the printing of last week's REVIEW. It works admirably; and our press-work, no accident preventing, will henceforth be accomplished by steam which never tires. The Lord's blessing has thus far seemed greatly to attend the enterprise. The brethren are requested still to remember in their prayers the prosperity of the cause both at the Office and abroad, and especially that the fact may never be lost sight of, that the grand motive power must after all be the Spirit of God. "Not by might nor by power but by my Spirit, saith the Lord of hosts." Zech. iv, 6. May every stroke of the Engine and every revolution of the Press, be instrumental in sending forth that, and that only, which shall be light and food to benighted and perishing souls.

### THE TREE OF LIFE.

It has been a question of perplexity to many minds how the tree of life [Rev. xxii, 2] could be on either side of the river and yet be but one tree. This need be no question of perplexity. We have an example among the trees still growing on our earth, which illustrates perfectly how it can be, and probably is. It is found in the following account of the "Banyan Tree," from—"Train's Am. Messenger Abroad."

"Yesterday I visited the Botanical Gardens, where for many years large sums of money have been expended to make it worthy of the Bengal public. Here I saw the great Banyan tree, which I at once recognized; for I had seen it in my primitive school-book in miniature, when I went to a woman's school. It is an imposing spectacle with its 110 trunks, covering more than an acre of ground, and is one of the great objects of interest in Bengal. It is a noble work of God, standing proudly by itself, giving shade to a hecatomb of cattle or a regiment of soldiers—the proud monarch of the Indian forest, who lives to grow old—a type of man, with sons and daughters, grand children and great-grand-children growing up around and about the parent trunk with an affection and solicitude more than human; for the marriages and intermarriages never break up the household, but only strengthen the links that bind them together. Wherever there is a weak point in the extended arm of the parent tree, out shoots a sprout forthwith, and fastening in the ground afresh, another support and new life is thrown into the mammoth trunk; and no storm, however terrible, no

convulsion save an earthquake, can shake its center, or injure a single member of the family, when each gives strength and support to the other."

### TENT MEETING IN COLCHESTER ILLS.

Soon after brother Sperry reached this place, we made arrangements to have both of the Tents now in the State, pitched. It was our strong conviction that new fields should be entered. White Rock, rested upon our minds as a place favorable for labor in one direction, and Colchester, McDonough Co., as the other, in another direction. Brn. Loughborough, Sperry, and Phillips went to the former place, Brn. Ingraham, Mitchell and myself to the latter; about one hundred and twenty-five miles from here. The first two nights after leaving Round Grove, we camped out in our small Tent. Here the Lord met us while bowed together in prayer upon the high open prairie, and blessed us much. Praise his holy name.

Our meetings commenced at Colchester, Sept. 18th, and closed the 27th. Twelve discourses were preached in the Tent, besides other meetings which were held there. At first the weather was very unfavorable, especially for evening meetings; but notwithstanding this, a goodly number were out to hear at most of the meetings. Sickness kept a number from the meetings from their commencement to their close. Others for some reason attended but a few times. Among the friends thus deprived of hearing our position, were several deeply interested. They acknowledged light on different points of Bible truth as we conversed with them. They spoke freely of the wickedness of the wicked, and acknowledged they saw but little hope for reform there, while judging of the future from the past.

The parents of sister Mitchell, with other friends live here. Some of them embraced the Advent faith some years since, and stood ready to walk in the light as it shines from the pages of inspiration. When the subject of the Sabbath was presented, they said, It is truth; and we shall keep God's holy Sabbath. This they did with us before we left. Others we expect will decide fully to obey God, and go with us to Mt. Zion.

We were not only kindly and freely entertained here through our meetings, but means were handed us farther to help on the cause.

May the Lord bless and reward these lovers of Bible truth, and Bible religion.

Brother Ingraham left for his home (in Pa.) last week. A. S. HUTCHINS.

Round Grove, Ills., Oct. 8th, 1857.

### Tent Meetings at Lyndon and White Rock, Ills.

The Illinois Tent was pitched in Lyndon, Whiteside Co., August 14th. Our meeting was held four Sabbaths and First-days; also during evenings of the last week. In all, thirty discourses were given. We were aided in this meeting by Brn. Ingraham and Hutchins, and the last Sabbath and First-day by Bro. Sperry. Quite a share of the community in Lyndon at the commencement of the Tent meeting were skeptical in regard to the truth of the Bible, but the theme of destruction to the wicked instead of eternal misery, and endless life through Christ, presented the God of the Bible before them in a different light from what they had usually heard.

The several discourses which were given, showing the definite fulfillment of many consecutive chains of prophecy enlisted their candid attention. Some of those who were the most confirmed in their skepticism, after hearing the expositions of prophecy, "thought they were ingeniously got up." All were not so, but there were some to ponder these subjects in a more solemn manner; and at the last meeting while brother Ingraham was presenting before the people the subject of the time of trouble, and the wrath of God, which will fall upon those who do not seek a shelter by obeying God, many, even of those who declared themselves infidels, were deeply affected, some even to tears.

A meeting was appointed in the place the next

Sabbath after the Tent meeting closed; and several came out and associated themselves with the Sabbath-keepers who attended the meeting, and stated their determinations to keep all God's commandments. Two men who had been deeply interested during the lectures informed the brethren at the close of the Sabbath meeting, that they had agreed together that if twelve would come out and keep the Sabbath they would commence, but they could wait no longer for that, they should have to obey the Lord.

One circumstance occurred near the close of the Tent meeting which strongly reminded us that this is a degenerate age in which we live. The evening after the last Sabbath of our meeting, after the close of the evening meeting a letter was found on the desk which read as follows:

"DEAR BRETHREN OF THE TENT: Please choose one of your number to speak on the Sabbath question in my church to-morrow in the forenoon, and I will take up the subject in the afternoon. Please accept of this invitation, and be on hand as soon as half past ten o'clock.

"From your brother in the ministry, and pastor of the Congregationalist Church in this place.

"Wm. D. Chapman."

The congregation had nearly all left the Tent when we discovered this letter. All did not look right. Why was the letter put into our possession in so secret a manner? If the minister wished to take up the subject with us, knowing that we were in the place, why had he not come personally to us? Why send to us a letter written so bunglingly as the above and that too at an hour so late, that he must know that all our arrangements would be made for the next day? These questions went through our mind, and led us to think all was not right. We had already given out our appointments, and subjects for each discourse the next day, but thought it might tend to advance the cause more if we could have a discussion on the Sabbath question. But we desired to have the minister come to the Tent, as we thought it would divide the interest of the meeting to have meetings in the Tent and meeting house at the same time. A friend who was present volunteered to go the next morning and see if the minister would consent to come into the Tent. Yet we had arranged to meet him according to the proposition if he would not come into the Tent. The friend above mentioned took the letter to the minister, who was as much surprised as we were about a discussion. He wrote on the margin of the letter, "I know nothing about the writing of the above.—Daniel Chapman."

When we received this testimony we saw at once that all was a forgery calculated to throw us into confusion with our meetings, but "The triumph of the wicked is short." Our receiving the letter after the congregation had left, and making the moves we did in regard to it the next morning, spoiled all the contemplated sport of some low-lived opponents. This effort tended only to enlist the sympathy of the people in our favor, and thus arouse a deeper interest in the truth. The people of the place felt indignant about the letter, and have since made some efforts to ferret out the forger.

After this meeting, brethren Ingraham, Hutchins and Mitchell went South about 130 miles from Round Grove, into McDonough Co., to pitch the Illinois Tent, while brethren Sperry and Phillips joined me with the Vermont Tent at White Rock, Ogle Co.

The Tent was pitched at White Rock, Sept. 11th. Our meetings held over two Sabbaths and each evening through the week. In all, fourteen discourses were given at White Rock. Although it was under unfavorable circumstances, and with some sadness of heart that we erected our Tent, yet our hearts were made to rejoice ere the meeting closed by seeing the truth taking effect in some hearts, and we trust some will come out to join with God's people in keeping all His commandments. When we left our brethren in Round Grove, we knew not whither we should go, but felt it was duty to push off into some new field and pitch our Tent. We desired to find an Advent band and pitch it near them. We drove to

White Rock, where there was once a church of eighty members; but the age to come and other sentiments has left them scattered and torn. We called on the deacon of the church who told us where he thought there was a good place to pitch our Tent. He said if we held meetings near there he should probably come and hear, but gave us to understand that he was satisfied on the Sabbath question, and said "If you should succeed in convincing me that the seventh day is the Sabbath, then you can't tell which is the seventh day." He informed us the way to the tavern, which seemed somewhat cool to us, but we thought perhaps it would be all for the best in the end. We went to the tavern and engaged our board and made arrangements for our meeting. We had held but five meetings when the deacon above mentioned came into the Tent, and acknowledged his interest in what was being presented to the people. He wished to know how we were making out to live; said it was too bad for men to come there and preach to the people for nothing, and pay their own board; said he wanted one of us to go home with him. Before the meetings closed he confessed heartily his feelings towards us, paid our bill at the tavern, confessed the truth, took us all home with him and treated us in the kindest manner. Our interview with this family was sweet. They could not free themselves till they had confessed heartily to the Lord. Said the sister, "Lord thou knowest we had forgotten the admonition to entertain strangers." This brother was ready to assist us in returning seats, and carried us with the Tent twelve miles to the cars.

The interest of the Tent meeting continued to increase to its close. It has already proved effectual in bringing several to take a stand on the truth. The meetings will soon be followed up with more labor. On account of the roughness of the weather and other reasons, it was not deemed advisable to keep the Tent up longer. It became necessary on account of cold before our meeting closed to adjourn to a school house near by.

Some rude fellows of the baser sort seemed intent on causing us some trouble, and so commenced their movements at the commencement of the meeting. Every move they made to create disturbance only enlisted the interest of the people in our favor, and opened the way for the spread of the truth among the people. The second evening after meeting, the ruffians talking loudly about the "law of Moses," went off and got a lamb, and after cutting off his ear threw him into the Tent intending him, as we supposed, as a sacrifice. Various reports were circulated about the speculation with the Tent. At first it was told that we were Mormons, and charged a dollar and a half to come into the Tent. Next it went that we charged twenty-five cents, and lastly the ten cent story went the rounds.

During the last of our meetings while we were in a school-house close to the Tent, these rude fellows pulled up over half the small stakes of the Tent, then attached one of the large guys to the axle of a lumber wagon, calculating that the starting of the wagon would pull our Tent over; but they failed in their sport, as the trouble was discovered in season to arrest all difficulty; and, as we told the people, although these fellows had intended us harm, they had actually done us a favor in pulling up our stakes, as they had saved us so much of our morning's labor.

Many friends furnished themselves with publications and are searching to see if these things are so. We feel that the cause of truth is still onward in the West. The question was often asked us during this meeting, why we had not placed the truth before them ere this, if we had believed it so long. This was just what they wanted to harmonize the past. Are there not many others waiting for the truth, desiring light. Lord speed thy servants to them is my prayer.

J. N. LOUGHBOROUGH.

Waukon, Sept. 29th. 1857.

If you suffer for Christ, your sufferings are called the sufferings of Christ; and if we suffer with him we shall also reign with him.

#### ENFORCING SUNDAY.

[BRO. SMITH: I send you the subjoined portion of an article published by some religious periodical in regard to the report on the Sabbath (Sunday) law of the State of Pennsylvania, made by the House of Representatives. It came under my observation, as it is, a fragment of an article, and not enough of the paper with it so as to know where to look for it. I would like either the rest of the article or the report referred to. I have thought perhaps it might be proper to put it into the *Review*; perhaps some one can furnish us with this report entire. It seems to me from what is quoted in this article, that those who have looked upon the people of this government, as too forbearing to pass rigid Sunday laws, must see how the principle is working which if fully carried out will pass even a universal Sunday law, without regard to the conscience of a minor portion who conform to the spirit and letter of the fourth commandment.—J. N. LOUGHBOROUGH.]

#### "SEVENTH-DAY BAPTISTS."

"The *Sabbath Recorder* publishes a report, relative to the observance of the Sabbath, made by a committee of the Pennsylvania House of Representatives, to whom had been referred a Senate bill exempting the seventh-day Baptists from the operation of the Sabbath laws of that Commonwealth. The act from the operation of which the Seventh-day Baptists asked to be exempted, makes it a penal offense for any person to perform any worldly business on Sunday, works of necessity and charity only excepted. They say they cannot conscientiously regard the first day of the week as the Sabbath, and therefore claim the exemption, as a right secured to them by the great constitutional provision of this republic, securing to all citizens liberty of conscience.

"The committee report against the exemption asked on a variety of grounds. Without denying that liberty of conscience is a most valuable right, they ask if the very nature of government does not require, in some contingencies, the restriction of this liberty? They say that, if no law can be enacted and enforced against which a minority may conscientiously protest, there can be no government, as one class may object, to one, and another class to another law, until all great public interests are abandoned to utter insecurity. A concession, however, to certain scruples of conscience is made by the committee, who admit that cases may happen in which the law objected to is not to be regarded as conflicting merely with the settled convictions of the objectors, as to what is most conducive to the welfare of the community, considered in a moral, or pecuniary point of view; but as directly contravening a clearly revealed law of God and placing them under the necessity of practically determining whether they will obey God, in violation of the laws of man, or those of man, in violation of the law of God."

"Reference is made to the Quakers, whom the law relieves from the necessity of bearing arms, but upon whom, against their consciences, it imposes the duty of contributing to the sinews of war. Other cases are cited. Here is one:

"Should the gold mines or placers of California, attract to that country a party of Pagans from Asia, whose system of religion requires the offering of human beings in sacrifice, is it conceivable that an American legislator or jurist would so construe the declarations, that 'all men have a natural indefeasible right to worship Almighty God according to the dictates of their consciences,' and 'that no human authority can in any case whatever control or interfere with the rights of conscience,' as to make them extend their protection to the horrid rites of this bloody superstition.

"The committee conclude that the exemption sought by the memorialists cannot become a law with safety to the rights and interests of the public. We quote as follows:

"The enforcement of the observance of the Sabbath so far as abstinence from secular employments is concerned, by civil statute, is not the result of bigotry or superstition, but results from a profound conviction of its importance to the public welfare. The Sabbath is believed to be of immense value as an occasion of rest from bodily and mental toil, and as furnishing opportunity for religious reading—for private, and for social and public worship, and for the training of children. It is the only opportunity which many laboring men have of being with their families."



### I WILL NEVER LEAVE THEE NOR FORSAKE THEE

I WILL never, never leave thee,  
I will never thee forsake,  
I will guide, and save, and keep thee,  
For my name and mercy's sake.  
Fear no evil,  
Only all my counsel take.

When the storm is raging round thee,  
Call on me in humble prayer;  
I will fold my arms about thee,  
Guard thee with the tenderest care;  
In the trial,  
I will make thy pathway clear.

When thy sky above is glowing,  
And around thee all is bright,  
Pleasure like a river flowing,  
All things tending to delight,  
I'll be with thee;  
I will guide thy steps aright.

When thy soul is dark and clouded,  
Filled with doubt and grief and care,  
Through the mists by which 'tis shrouded,  
I will make a light appear,  
And the banner  
Of my love I will uprear.

Thou may'st leave my care and keeping;  
Thou may'st wander far from me;  
Sorrow, then, and woe and weeping,  
Mercy mete out to thee;  
To the righteous  
My rich blessings all are free.—*Sol.*

### "Let your Women keep Silence in the Churches."

MANY sincere and honest souls have been very much perplexed respecting this declaration of the apostle Paul. Many have inferred from this that women professing godliness should keep silent and not speak in prayer and social meetings for religious worship. But the candid reader of the sacred pages will find other declarations of the same apostle that must be brought to harmonize with this in order to get a clear understanding of the Apostle's meaning in 1 Cor. xiv. It is a custom with all Bible students to find all the important texts that bear on any one subject, and compare them together until they come to a satisfactory understanding of what the inspired penman means. No one should found a theory on one single isolated passage, for this mode of proving things has produced many discordant theories in the world.

The reader will please turn over to 1 Cor. xi, and read carefully the first fifteen verses. He will there find that Christ is the head of every man, and the man the head of the woman; that the woman when praying or prophesying should have her head covered. We find by these texts that a woman can pray or prophesy in the church.

The next thing to ascertain is the meaning of the word "prophesy" in these chapters. See 1 Cor. xiv, 3. "But he that prophesieth speaketh unto men to edification and exhortation and comfort." We know that all the church were not prophets like Isaiah and Daniel of old; yet we see from the 31st verse of said chapters that "all may prophesy one by one," that all may learn, and all may be comforted. In verse 32 you will see that the spirits of the prophets are subject to the prophets; that is, in speaking and exhorting, we should not say any thing contrary to what the prophets have said, but harmonize with, and be subject to, them; otherwise it would make confusion, of which the Lord would not be the author. From verses 34 and 35, it appears to be a check on the women that were too forward in meeting in asking questions, &c.; for they had better have talked over these things and asked questions at home instead of troubling the meeting about what did not concern them. Paul in 1 Tim. ii, 12, says that he suffers not a woman to teach, nor to usurp authority over the man, but to be in silence. Hence we discover that simply praying, or singing, or speaking in meeting would not be usurping authority over the man, but edifying the man, and pleasing the Lord. Certainly a sister's telling in meeting what the Lord has done for her, and what she intends to do through grace, would not be teaching nor usurping authority over the man.

Phillip the evangelist, had four daughters, virgins, which did prophesy; [Acts xxi, 8, &c.] and if they were forbidden to exercise their gift in meeting, their prophecies would have been circumscribed and very limited.

We all believe that we are living in the last days. See Acts ii, 17, 18. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." These texts teach that daughters and hand-maidens shall prophesy. Please read on to the 21st verse, and you will ascertain that the point of chronology is just before the great and notable day of the Lord comes.

I hope that we shall all strive to square our lives and actions by the word of the Lord, each one occupy the place that the Lord would have us, and thereby preserve gospel order in the church.

D. HEWITT.

Battle Creek, Oct. 4th, 1857.

### Treasure in Heaven.

"Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your hearts be also." Matt. vi, 19-21. This is the language of Him who came down from heaven; and if we ever enter there we must obey his words, for by them we shall be judged in the last day. I am aware that in presenting the plain truths of God's word upon this subject I may wound the feelings of some; but I act from a sense of duty, and to such I would say that the time has come when instead of being hurt by the truth we should live by every word that proceedeth out of the mouth of God.

What are we to understand by not laying up for ourselves treasures upon earth? Not that we should idle away our time or squander our means. O no, for we should not be slothful in business, but fervent in spirit serving the Lord. Rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality. What then? Why, if we lay up treasure upon earth at all it should be for God, to be used for his glory, just as he has directed in his word. Are you still at a loss what to do? "Learn of me," says the meek and lowly One. He commands you to love one another, as he has loved you, and added that "greater love hath no man than this, that a man lay down his life for his friend."

That he means just as he says is plain, for John says we ought to lay down our lives for the brethren. All that a man hath will he give for his life, hence if he is ready to do this he will not withhold aught that he possesses, but will feel the truth of the saying, that it is more blessed to give than to receive. He will not turn away sorrowful when called to sacrifice, but will rejoice that he has a chance to use some of his Lord's money as will be well pleasing in his sight.

Doubtless many are ready to say that they are keeping all of the Commandments of God and the Faith of Jesus. Perhaps you are not more sure than was the young man who inquired the way to eternal life. He says, "I have kept the commandments from my youth up; what lack I yet?" "If thou wilt be perfect," saith the Son of God, "go sell that thou hast (and put it to interest? O no,) and give to the poor, and thou shalt have treasure in heaven." Here was a test which undeceived him, and I fear a similar one would undeceive many now. Although he thought he had kept the commandments, he had not from the heart, neither was he willing to keep them. His treasure was on the earth instead of in heaven. He like others was self-deceived. Christ says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity." We know by the fruit, God knows by the heart, and if we serve him from the heart we shall bring forth much fruit to his glory.

We have seen by what passed between Jesus and the young man what it is to have treasure on earth, and its effects, for Christ says a rich man shall hardly enter into the kingdom of heaven and; also how to lay up treasure in heaven.

I would now call your especial attention to Christ's description of the events to take place when he shall

come in his glory and all the holy angels with him, as recorded in Matt. xxv, 31-46. Read it with care, meditate upon it in the fear of God, and in view of eternity, for the time is at hand. Here are two classes brought to view; one, it seems, had that deep-rooted piety which led them to do good without being proud of it or even seeming to know what they had done. To such the King says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, I was in prison and ye came unto me."

Dear reader, will these blessed words be addressed to you? Will the lovely Saviour welcome you to the kingdom prepared for the righteous? or will yours be the sentence, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels? For (or because) I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, naked and ye clothed be not, sick and in prison and ye visited me not." It will be in vain for you to ask when you saw your Saviour thus; you know that inasmuch as you do it, or neglect to do it to the least of his brethren it is to him. And now to you who profess to be keeping all of the Commandments of God and the Faith of Jesus, let me say, to you these Bible truths apply in full force; and if you, instead of obeying them lay up for yourselves treasures upon earth, you will be left without excuse. There can be no excuse for those who believe that the end of all things is at hand, and have made the high and holy profession that you have, for laying up treasure here. What do you, what can you, I ask, want of treasure here? Do you believe what you have been for years proclaiming to the world, that this earth with the works therein shall be burned up? Then show your faith by your works, cease to contradict your profession by your daily walk and deal, not only with the world, but with even your poorer brethren and sisters. Cease thus to dishonor the cause you profess to love, cease to lay up what God commanded to distribute, cease to say that you love God while you are breaking his commandments.

I have presented a few of the commandments of the Son of God; if you love him you will keep them, for he says, If any man love me he will keep my words, and my Father will love him, and we will come and make our abode with him. Now in conclusion let me say that wherever the happy saint is found in whose heart the Father and the Son make their abode, he will not be laying up treasure on earth, but in heaven, by keeping all of the Commandments of God and the Faith of Jesus.

BIBLE STUDENT.

### LETTERS

"Then they that feared the Lord spake often one to another"

From Sister Chamberlain.

DEAR BRETHREN AND SISTERS: I feel it my duty to speak to you of the great goodness of God towards one so unworthy as myself. When I first heard the solemn message to the Laodicean church, I felt that it was truth, and for a time it stirred my inmost soul; but how to get the gold, the white raiment, and the eye-salve, was more than I knew. At times I tried to zealously repent, and afflict my soul, by calling to mind my past sins. I would also look around to see if I had any confessions to make, and greatly feared lest I should be left in a lukewarm state; but I had begun to sink back into cold stupidity, when it was my privilege to attend a conference held at Bro. Belcher's, in Kensington, Ct., and thanks be to God I there learned what is meant by being zealous and repenting, and how I might obtain the gold, and white raiment, I so much needed. It was simply to act, to go to work, to bring forth fruits meet for repentance, to return to my first love; and blessed be the name of the Lord, even before I had time to act, the eye-salve was applied to my eyes and I began to see. Oh, how plainly do I see the great, the awfully solemn work that is before us. It seems like being placed right back in 1844, when the sound, The Lord is coming! stirred our inmost souls and brought every power into action. How I pity the poor soul who stands now with one hand uplifted crying, Lord, Lord, and with the other grasps his worldly goods. Let such read the words of Jesus to the rich young man. I also pity the cold professor who, surrounded with all the comforts of life, leaves the lone widow with her fatherless children to suffer. Let such remember the words of Jesus found in Matt. xxv, commencing at the 31st verse. The hypocrite will soon no longer have a place among God's dear saints. This part of the Third Angel's Message will try every man's work, whether it be of God

To unfaithful parents I wish to say, My brother, my sister, how can you slumber on, when if you would only open your eyes you might behold the sword of the destroying angel hanging over the heads of your children. If there were some fearful epidemic raging, how quickly would you seek a place of safety for those dear ones. How much rather should you seek to hide them from the fearful storm that is fast approaching, by removing every stumbling-block out of their way, and by beginning even now to do just as you wish you had done in the past, and would try to do if you might be permitted to do your work over again. Do not expect yourselves to enter the kingdom while your poor children are left to perish through your neglect. It may be well to reflect upon the history of Eli and his family.

To my dear sisters in Christ, who, like myself, are in affliction, I would say, Fear not, trust in God. Remember how many precious promises his word contains for the widow; and if at any time we are tempted to murmur or complain, we will call to mind the words of Jesus found in Matt. vi, beginning at the 24th verse. Let us be very careful lest we grieve away the spirit whereby we are sealed unto the day of redemption. A little while, a few more days of suffering and trial, and we shall be safe at home with Jesus, whose very name fills our souls with joy and makes us long for the day when he will appear, and receive us unto himself. Let us be faithful, dear sisters.

We shall soon hear the voice of God saying, as unto Moses of old, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward;" and when the whole church moves we shall see mighty works done in the name of the Lord. To bring this great move about, each one has something to do. We must set our own house in order; and let us be careful that we each for ourselves understand the will of God, and move carefully in his fear, and in unity with the church. Let us be sure that we are in the very place that the Lord would have us in, and we have nothing to fear. O no, for the Lord himself will be our God, our guide, our all, in all. Thanks be to his great name. That God would direct us each, and impart to us all needed grace and wisdom, is the prayer of your unworthy sister.

P. R. CHAMBERLAIN.

Maspeeth, N. Y., Oct. 4th, 1857.

From Bro. Kimball.

BRO. SMITH: I cordially unite with the request from our brethren to take hold and write more for the *Review*. I think each member has a part to act in this great work of preparation for the coming and kingdom of our blessed Saviour; for I believe that out of the abundance of the heart the mouth speaketh; and if our hearts are filled with the glories of the coming kingdom we shall be willing to talk or write about it. Obedience to the requirements of Christ, admits of no physical resistance to unrighteous claims; therefore we are safe in resting alone upon the protection of Almighty God.

How perfectly self-evident that a conscious innocence, a freedom from guilt, a state of daily justification before God, forms a bulwark of defence as invulnerable as the throne of Jehovah against the Man of Sin, with all his infernal craft of falsehood and corruption. "The wicked flee when no man pursueth, but the righteous are as bold as a lion."

Who can be more interested than the subjects of Christ's kingdom in confessing and purging away every thing that is wrong? If the work in which we are engaged be but the mere trapping of human invention, as some suppose, it will be but a small matter for the Almighty to serve it the same as he is serving every other system of human invention in this his day of judgment.

Who can rejoice with heart-felt acclamation more than the true and faithful commandment keepers at the down-fall of everything that is opposed to God and his truth? The innocent victim of the cruel despotism of black-hearted persecution never cowers. If arraigned before earthly tribunals and falsely accused, how sweet and consoling the reflections, I have harmed no one, I have done all the good I could, I have followed the example set for me by our Saviour so far as has been in my power; and as I am commanded to fear not them that can kill the body, neither will I give myself trouble or uneasiness about what people can say concerning me, while in it.

Who has failed to admire the dignified compos-

ure inspired by the conscious innocence of Paul when arraigned at Agrippa's judgment seat? The pomp and splendor of a Roman court sinks into perfect insignificance before him, while he fearlessly dashes at the feet of his highest dignitary the claims of prophecy and the terrors of the judgment day, and demands his decision. King Agrippa, believest thou the prophets? And the trembling monarch quails before him.

O how mean and sordid, how unworthy of comparison, are all the treasures, blessings and glories of a fading world with the riches of Christ's kingdom which can never fade away! And who will be able to realize and enjoy the blessings of that kingdom so well as those who have complied with the conditions laid down by our Saviour, and made the sacrifices which he requires? How comforting the following language: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is. And every every man that hath this hope in him purifieth himself, even as he is pure."

ASA KIMBALL.

Hampton Ct., Sept. 25th, 1857.

From Sister Gibson.

BRO. SMITH: I esteem it a privilege to contribute my mite to support a paper that has been instrumental in spreading so much light and truth, and has cheered and comforted my heart so many times. The Lord has been very good to me notwithstanding I have had trials keen and cutting; yet my trust has been in God and I have found him an ever-present friend in times of need. Praise be his holy name, he knows what is for our good, far better than we do ourselves; and how plain it is to be seen that we have been in the lukewarm state. O how thankful I am that we can heed the counsel of the faithful and true Witness. "As many as I love I rebuke and chasten." May God help us to bear his rebukes and chastenings as we ought, be zealous and repent, and open the door of our hearts and let the dear Saviour in. I am striving to overcome, for I want to sit down with Christ on his throne.

How thankful we would be here in London to have some of the dear brethren come and speak to us the word of life. We hope some one will see it duty to come soon.

Yours striving for the kingdom.

ELIZABETH GIBSON.

London, C. W. Sept. 30th, 1857.

From Bro. Treat.

BRO. SMITH: Under a sense of long neglected duty I sent myself to write a few lines to the scattered flock of like precious faith, through the *Review*, and let you know that although I have so long kept back, it has not been altogether for want of interest, but circumstances hitherto have been unfavorable. Placed as I am here in this dark region, I long to see some of the saints of God, hear of God's dealings with them, and participate with them in their joys and sorrows; but not having the pleasure of seeing, it is a great satisfaction to read communications from the brethren and sisters in the *Review*.

When Bro. White's article came out on the seven churches it found me not only in the Laodicean state, but also bearing all of its characteristics; feeling rich and increased with goods and in need of nothing; or in other words, feeling that we had the truth, in regard to keeping the Commandments of God and the Faith of Jesus, while at the same time I was destitute in a great measure of it in my poor heart. But thanks be to God, I think those stirring appeals were sent home to my heart for a while, and I did endeavor to heed the counsel of the True Witness, to buy of him gold, white raiment, and eye-salve. I still bless God that his Commandments are not grievous, although they are exceeding broad. And though I have not so much deep feeling as I have had, yet I am still striving to hold on to God's word, and mean to be an overcomer by the blood of the Lamb and by the word of my testimony. God's word says, Blessed are the pure in heart; for they shall see God. I desire to lead a pure and upright life that I may have right to the

tree of life, and enter in through the gates into the city.

My prayer is that the *Review* may constantly go forth to the scattered saints, bearing precious fruit, and the blessing of God may rest down upon those engaged in its publication. May God also bless all the dear heralds of the cross, already gone forth to proclaim the last and solemn message of mercy to a dark and unbelieving world; and may he also send forth more laborers into his vineyard; for of a truth the harvest is great but the laborers are few. O how I long to hear God's word from some of the living preachers, that I may get my soul refreshed.

Dear brethren and sisters in the Lord, let us be faithful even to the end, for the righteous Lord has promised to give us a crown of life at his appearing and kingdom. He says: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: If any man hear my voice and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

SAMUEL TREAT.

Searsport, Me., Sept. 27th, 1857.

From Bro. Wait.

BRO. SMITH:—There are no Sabbath keepers here but myself and companion. We feel very lonely, and I know not what we should do without the *Review*. I thank the Lord that he ever had mercy on us, and led us to see that we were keeping the traditions of men instead of the Commandments of God. Praise the Lord that we ever had an ear to hear and a heart to believe. Thanks be to God that I was ever led to embrace the Third Angel's Message. I have had many troubles and trials, and have been scoffed at for believing God's holy word, but I will strive to obey his Commands and heed the counsel of the faithful and true Witness. I want to keep the Commandments of God, because they are holy, just and good. We have nothing to fear. If we are faithful to the end, we shall receive a crown of life that fadeth not away. Though we are very weak and have many troubles and temptations, if our trust is in God he will never leave nor forsake us, but he will be with us even unto the end of the world. O what a blessed promise! Who would not rely on his promises, assured as we are that none of them will ever fail.

It is our prayer that we may have more strength to overcome every besetting sin, and live with an eye single to the glory of God. We desire to be perfect, thoroughly furnished unto all good works. We must not be slothful, content with a small measure of grace, and satisfied with being a little better than the world; no, this will not do. If we would be the children of God we must be entirely separate from the world, and walk in all the Commandments and ordinances of the Lord blameless. I realize that we must possess holiness of heart to stand the test of that day when the Lord Jesus will appear the second time without sin unto salvation to all those who look for him. I desire to walk consistent with the truth, and show my faith by my works, adding to my faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; for if these things abound in us we shall neither be barren nor unfruitful in the knowledge of God. O I realize that there must be a deep work of grace in our hearts, and that we must have on the whole armor of God in order to stand. Dear brethren and sisters, let us take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Let us seek to be crucified to the world, and have the world crucified to us. I have long been sick of this world, and I long for that better land where the inhabitant "shall not say I am sick," where there shall be no more pain nor death. Brethren and sisters, my prayer is, that we may be permitted with you to walk the golden streets of the beloved city, and join in the song of redemption through the blood of the Lamb.

E. B. WAIT.

Russell, Mass., Sept. 29th, 1857.



## THE REVIEW AND HERALD

BATTLE CREEK FIFTH-DAY, OCT. 15, 1887.

W<sup>e</sup> have been thinking of saying something to the brethren, during these perilous times to banks and bankers, in regard to sending in poor money to this Office. But as of late we do not receive enough to be of much damage to us if it should all prove poor, we have concluded to postpone our remarks till another time.

As a general thing the readers of a paper prefer original to selected matter. And doubtless the readers of this paper wish that there was good original matter to take the place of many of its selections. We join with them in the wish. But still selections may be good; and a sharp piece, even though it is a selection, we think is better than a flat one, though it may claim the merit of being original. The selections of this number we trust will be found worthy a perusal.

**NECROMANCY, DEMONOLOGY, FASCINATION, &c.**—Such was the programme of an entertainment given in this village in the evening following last Sabbath. We are not surprised at performances in Necromancy, Demonology, Witchcraft, &c., in these days of demons and spiritual delusions; but our attention was arrested by the following announcement of the advertisement: "There is nothing connected with these entertainments to offend the most fastidious, scrupulous, or religious." What kind of a religion, thought we, must that be which would not be offended at exhibitions of necromancy, &c.? Perhaps the popular religion of the present day would not be; for the performer claimed to have "thousands of testimonials from the clergy" to that effect. But is that a Bible religion? Is there nothing in the Bible against these things? If you are not already certain, search and see. We are happy in believing that there are yet a few in the land who adhere to the Bible as their text book, and are offended at anything that outrages its spirit and principles.

As Babylon falls to rise no more, the church of God rises to fall no more.

## The Sin that Easily Besets.

"I wish you to explain Heb. xi," says a correspondent, "also 1 Cor. xiv, 39; John xiv, 12-14; James v, 13, 14; Luke x, 9, 17; Mark ix, 23."

A full explanation of these scriptures would require much to be written; and should such an explanation be given, we apprehend it would contain many a declaration and many a rebuke which would come close home to professors of the present day. Hebrews xi, is a portion of scripture worthy of earnest contemplation and study. It contains a definition of faith, and many illustrations of the same in the lives and actions of the ancient worthies. From what is written in that chapter as a whole, the Apostle makes an application in the first verse of chap. xii: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, (who are these witnesses? Those just mentioned in the previous chapter. And what did they bear witness to? To the efficacy of saving faith,) let us lay aside every weight, and the sin which doth so easily beset us, (what is this sin? That which these witnesses have testified against, which is the want of faith, or unbelief,) and run with patience the race set before us."

So Heb. xi, is a lesson on faith illustrated—not with the pencil and graver, but with an inspired record of what it has accomplished in ages past for its possessors. It will accomplish the same for us now, if we will but exercise it. It has lost none of its efficacy. Then let us lay aside the sin of unbelief which besets so easily, which ere we are aware creeps in, and strikes at the very root of every plant of a religious growth, till it droops and dies. Let us contend earnestly for the faith once delivered to the saints.

On 1 Cor. xiv, 39, it will be sufficient to remark that it can not be found in the writings of the New Testament, that the gifts were ever designed to cease from the church. When therefore the church shall get on to gospel ground, we shall see a speedy restoration of those gifts which were exercised in gospel days. In 1 Cor. xii, the Apostle instructs us concerning the gifts of the Spirit, and tells us to covet earnestly the best gifts. The gift of prophesying as defined in chap. xiv, 3, is the most valuable, because the most useful of the gifts; therefore, says he, [verse 39,] brethren covet to prophesy.

To the other texts we are disposed to give their literal and obvious meaning. We know not in what other light to look upon them; and if this be right how far beneath our duty and our privilege are we living!

1 Tim. iv, 1. Now the Spirit expressly declareth that in later times some will depart from the faith, giving heed to deceitful spirits and doctrines about dead men. Wakefield's Trans.

## Sacrificing.

"PRESENT your bodies a living sacrifice," Rom. xii, 1. A sacrifice consumes. Does the body consume away in being offered as a sacrifice? Let Paul answer, "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in fastings." 2 Cor. vi, 4, 5. The physical system, together with the mental powers, are all laid upon the altar to be worn out in the Lord's work. This sacrifice does not directly disappear, as did the Jewish offerings, upon altars of stone; but the devoted saint is no less a sacrifice still. Young Samuel was devoted to God in infancy. So was Timothy. It may be said that they increased continually: therefore they could not be a sacrifice. This would be a play upon words. Herein is the great beauty of the work of Christ. Here is a true offering. "The wise shall understand."

A sacrifice must be without blemish, holy. Can this body be fed with poison, or hacked with razors, for fashion's sake, and still be without blemish, holy? Truth and candor answer, No! Can it be decked with gold, and jewels, with silks and laces, "with broidered hair," and "costly array," for fashion's sake, and still be an acceptable sacrifice? No, truly.

Oh, how terribly has man defaced his moral and physical image. Oh, how are we sunk in the dregs of Papal-Babylonish mire. Our very consciences are seared. Truth must be like a thunderbolt before we hear it. J. CLARKE, Portage, Ohio.

## A Prediction of the Temporal Millennium.

Of this fact be assured, that, in the last days very safe times will come; for all mankind will be lovers of each other, benevolent, retiring and reserved, humble, jealous of God's name, obedient to parents, grateful, holy, possessing great natural affection, covenant-keepers, peace-makers, chaste, docile, reverential, faithful to trust, mild, lowly-minded lovers of God more than lovers of pleasures, having the power of godliness and the essential fruits of Christianity, and with this class connect yourselves with all possible dispatch. See 2 Tim. iii, 1-5.

## Religious Training.

"Samuel ministered before the Lord"

"Be patient! Oh, be patient! put your ear against the earth:

List, how noiselessly the germ of the springing seed has birth,—  
How noiselessly and gently it upheaves its little way.  
Till it parts the scarcely broken ground, and the blade stands up in day.

Be patient! Oh, be patient! go watch the wheat-cars grow,  
So imperceptibly that we can mark no change nor throe,  
Day after day, day after day, till the ear is fully grown,  
And then again day after day till the ripened field is brown."—Sel.

## APPOINTMENT.

PROVIDENCE permitting, there will be a general Conference held in Hartland, Me., to commence Sixth-day, Oct 30th, at 1 o'clock, to hold over the Sabbath and First-day, and as much longer as the brethren may deem expedient. I am requested to give a general invitation to any and all that can come, whether in or out of the State; and it is also hoped that those who come will arrange their business, if possible, so as to remain until the meeting closes, as there will be important business to come before the meeting, and it is desirable that there should be as many present as possible, especially those who reside in Maine. It is expected that Bro. Barr, Smith & Pierce, will be present to minister the word. In behalf of the brethren. J. C. Day.

## Business Items.

W. W. Miller:—You will find something touching your inquiry in Review, No 19, Vol. IX. We have been sending the Review to R. Rhodes ever since the commencement of present volume.

Betsy Cobb:—We will continue your paper free.  
Bro. C. W. Sperry's P. O. Address is Round Grove, Whiteside Co., Ills.

## Receipts.

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